
THE
Bishop of *Salisbury's* SERMON

On the Brief for the

Protestants of *Orange.*



A (2)
S E R M O N

Preach'd at
St. James's Church,

Upon the
Reading the Brief

FOR THE
Persecuted Exiles,

OF THE
Principality of Orange.

By the Right Reverend Father in God,
GILBERT Lord Bishop of **SARUM**.

Burnet
K
L O N D O N:
Printed for **Ri. Chiswell**, at the *Rose and Crown*
in *St. Paul's Church-Yard*. 1704.

SEYMOUR

St. James's Church

Reading the Bible

FOR THE

Selected Copies



Principal of Orange

By the Right Reverend Father in God,
ALBERT L. B. of SARUM

LONDON:

Printed by J. G. Smith, at the New York Office,
in the Strand, near the Temple, 1854.

I COR. XII. 26, 27.

And whether one Member suffer, all the Members suffer with it : or one Member be honoured all the Members rejoice with it.

Now ye are the Body of Christ : and Members in particular.

THIS Figure, in which the Union of the Church with Christ, and with one another, is compared to that of Members joined in *one Body*, to the *Head*, is frequently repeated in the Epistles ; and carries great Instruction in it : The signification of it is so obvious, and the nature of this Union is so well perceived by us, that there is no need of enlarging, in opening or applying the several Allusions that arise out of this Allegory.

It is no where more largely insisted on, and in a greater variety of Reflections, than in this Chapter. The Divisions in *Corinth*, their Factions and Schisms, that appeared
in

in many Irregular Practices in the several parts of their Worship, not excepting those of the Holy Sacrament, to which all Christians pay a most particular Respect, that was much raised by those very solemn and weighty Words towards the end of the former Chapter; these things, I say, led *St. Paul* into the long Discourse in this Chapter, concerning the Union in one Body, to which Christians are called; and that carries him into a Rapture in the following Chapter upon Charity, which is the Soul and Life of that Union.

It is much to be lamented, that the same, if not greater Contentions among us, managed with much Sharpness, and producing dismal Effects, makes it but too reasonable to reflect on the Obligations that arise from the Union, to which we stand obliged, that is set forth in this Chain of Figures, taken from the Union of a Humane Body. The Figure that our Saviour made use of relating to this matter, is much of the same Nature: That of a *Root* and *Branches*, the *Root* being in Trees, what the *Head* is in a Man: Only this Union is more vital, accompanied with Perception and Reflection. This does in the first place

place teach us, what is the *Head* or Center of this Union. It is Christ. Every Union among Christians, in which they are not join'd to Christ as their *Head*, much more that which sets up another *Head* in a real opposition, tho' in a pretended Subordination to him, is a dividing from the true Unity, or rather a Conspiracy against the *Head*. We are taught to *hold the Head Christ, from which the whole body by joints and bands has nourishment ministred, and is knit together.* 2 Col. 19. If therefore any Body of Christians put themselves under another Supremacy and Infallibility, and by consequence under an Implicite Faith and a blind Obedience, if they in defiance to the most exprefs Rules in the Gospel set up the Worship of Images and of Saints, and worship God in a Tongue unknown to the People, contrary to a whole Chapter that follows my Text very near, if they have given other Hopes and Helps towards the Salvation of Men's Souls, than those delivered in the Scriptures, and if they have very much enervated the most Essential Obligations to Vertue, to Contrition, and even to the Love of God, then certainly we would separate our selves from our *Head*, and enter into a
Con-

Confederacy against him, if we should not withdraw from any such Body or Society.

It is upon that we found our Separation from the Church of *Rome*, because tho' she retained a true Baptism, and the Essentials of Christianity, yet she had so corrupted it, and was so set on maintaining all these Corruptions, that instead of reforming any one when call'd on to do it, she established them all more than before : So that henceforth she can reform nothing complained of, unless she renounces Infallibility, which is the Basis she is settled on : And all the Treatment that those who discover'd these Errors met with, was Persecution of all sorts, and Burning in conclusion. This being the Case, as in truth it is, what was left to those who saw into these Errors, into their first Beginnings, and into the false Colours that are put on them, but to come out of that *Babylon*, and to purge themselves, and set up Societies, conform to the Rules of the Gospel, and to the Apostolical Pattern, both in Doctrine, Worship, and Government. This our Forefathers did at the Reformation : In this they did not forsake the Unity of the Church, but did return to it in Union with its *Head*. This is the true Prin-

Principle of the Union of Christians, that they ought to join in Communion with all who adhere to Christ as their *Head*, and if any depart from him or his Doctrine, *St. Peter's Appeal to the Judgment even of Enemies, Whither is it meet to hearken to Men rather than to God*, will be our Apology in the Opinion of all true Judges.

That which settles this Point, does likewise lay down a Ground-work for the Unity of the Body, as long as it maintains its Union with the *Head*: This we may lay for a Foundation, that the forsaking the Communion of a Church, while the Union with Christ is maintained, is a rending his Body, and is by consequence a most heinous Sin. If one is unhappily under the Apprehension of somewhat that is unlawful in the Communion of the Church where he lives, he ought to examine that in the best Method, and with the best means he can come at; with due Care and Attention, and with a Mind inclined to wish that he may see cause to clear his Doubts, and to continue in holy Fellowship with all that are about him, especially where there are Laws fixed, that are not in the Power of private persons to alter: If after such Enquiries as he is capable of making,

B

king, he continues still shut up in his Scruples, he may hope that God will accept of the Sincerity of his Heart, and pardon these his unaffected Mistakes, or that he will in due time deliver him out of them. But if a Man is not bound up by the Apprehension of any thing that is unlawful in an Established Church, certainly he is under an Obligation of continuing in that Communion, and of not separating from it.

This must be the Measure and Extent of our maintaining the Union of the Body : If we are at all bound to it by the Laws of Christ, which were fixed and explained by the Apostles : Otherwise it is only a discretionary matter, that we may do or not do as we please. When it is consider'd with what Earnestness

17 Joh. 11. Christ prayed to his Father, that his Disciples
21. 23. and their Followers might be *kept in one*, and *made perfect in one*, repeating it often, and in Expressions of great Weight and Authority ; when we add to this the Charge that the Apostles give almost in every Epistle, to the Churches, to maintain Union, Love, and a Fellowship in Worship ; when we consider what a mean this Union is, to advance the great ends of Religion, and that Love by
which

which *Christ will have all Men know that we are his Disciples* ; when we consider the many fatal ill consequences of Disunion and Separation, the Factions and Animosities that are raised by it in Church and State, and the violent Convulsions into which these have often thrown the World, and our selves in particular, and the very ill State to which we are now reduced by them ; when, I say, all these things are duly consider'd, it is to be hoped that Men of truly tender Consciences will examine this matter carefully, and see how they can justify themselves to their own Consciences, to God, and to the World, for keeping up a Breach that is letting in such an Inundation of Miseries upon us, and that upon Principles that will not bear the Test ; for certainly this is of the greatest Importance to themselves as well as to the whole Church. Those who consider this matter seriously, how gentle soever they may be with relation to any severe Treatment towards such Persons, yet they cannot help having sad Apprehensions of the thing, and a deep sense of the Sin of such causeless Separation : For causeless it must be, if there is nothing that is apprehended to be unlawful in the Communion from which the Separation is made.

But as we see from these Principles cause both to justify our Separation from the Church of *Rome*, and to lament and censure the Separation made from us, so another Inference that may be made from them, is, that we

^{2 Tim. 2. 25.} ought in *Meekness to instruct those that oppose themselves*, to conquer them by the force of Reason, and by a Spirit of Love. It was the Character of our Saviour, that he did not

^{42 Isa. 2.} *cry nor strive*, and that his *Voice was not heard in the streets*. He is called the Lamb of God, and the Holy Ghost appeared over him in the form of a Dove. These are speaking Emblems of Meekness and Gentleness, and such will all be that put on Christ, and are led by his Spirit. This has been the peculiar Character in which our Church has gloried; and by which her Moderation has been made known to all Men. She studies to conquer not by the Spirit of the World, nor with that Temper that is too natural to the Men of the World. If any choose rather to depart from this, and

^{3 Jam. 14. so the end.} go into the Methods of *bitter Envy* (the Word in the Original is *Zeal*) and *Strife*, they give the *Lye* to that which is the Voice of Christ and his Church: They may perhaps *glory* in this their *Zeal*, but they *glory against the Truth*:
There

There may be a Policy and *Wisdom* in such Methods, but it is *earthly, sensual, and devilish*; for where such bitter zeal and strife is, there will be confusion and every evil work: But the *Wisdom* that is from above is first pure, then peaceable, gentle, and easy to be entreated. Men that let themselves loose to Anger and Passion, and to the thoughts of Severity and Revenge, ought to consider, that the *wrath of Man does not work the righteousness of God*. If we are acted by a ¹ Jam 20. Spirit of Love, all bitterness, clamour, with all malice, will be put away; and we will put on bowels of mercies, kindness, and humbleness of mind, forbearing and forgiving one another; and above all put on *Charity, which is the bond of perfectness*. ³ Col. 12.

While we act in such a Spirit, as it has a commanding beauty and influence, that will have real effects, so we may expect large measures of Assistances from above, as well as of Blessings upon our endeavours thus manag'd.

These are all just and clear Inferences from the union of the Body to which we are called in *Christ Jesus*. I go now to another Consideration that lies yet more obvious in my Text, and is more suitable to the present occasion: As every Church ought to study to keep the *Unity of the Spirit in the bond of peace*, so there ought

ought to be that mutual Correspondence among all the Churches that becomes the Members of one *Great Body*, under one *Head*. If any Church, or part of it suffers, all the rest ought to express such sympathy as may prove, that they are living, and not dead, or paralytick Members of the Body.

The Sufferings of others will touch us in the quick, if we are acted by a Spirit of Life and of Love: And the rather, if it is for the Truth, for the same common Faith that we do all profess. The Afflictions of others, of what nature soever, or from what Hand soever they come, will affect us, if we have any measure of Humanity in us, but much more if we have a *Spirit of love shed abroad in our hearts*. But certainly this will give us more sensible Perceptions, if the Cause is common to us with them. We are all of one Household and Family, and when the House is attack'd in any part of it, we ought all to run to a common Defence, and to an united Assistance. Our Zeal upon such Occasions will be more excited, if there was no Provocations given by those who suffer on so good an Account, not so much as to furnish a colour for such ill Usage; so that it is pure Malice
and

and Hatred to the Truth that sets the Persecutors on. When any Limb is, as it were, cut off from the Body, as the whole is weakned, so all the Body ought to be sensible of a diminution of their Strength: Every Church is as an Outwork to all neighbouring Churches, which are both weakned and more exposed, by every such Breach that is made upon the whole. And any principal Part or Member of this Body is so much the nearer danger and ruine, when any of the weaker Parts is destroy'd. This whets the Spirits of Savage Men, and success in one Design animates them to undertake another; and when the strongest Body sees the wastes made on the weaker Parts of the same Profession, they must reckon, that the more considerable they are, their Enemies bear them the more unrelenting Spite, and are only waiting fit Opportunities and proper Methods to devour them as well as others, with so much the more eagerness as they are the more considerable.

Those who being in a full state of Prosperity think themselves safe, and apprehend no danger, are on that very Account more in danger, than if they were more on their guard, and more feelingly touch'd with the Sufferings
of

of others : And if a reverse of Fortune should overtake them, it would be a melancholy aggravation of their Sufferings, when they came to reflect on the coldness and insensibility with which they looked at the Sufferings of others. They might justly apprehend the like treatment from those to whose Compassions they would be then forced to fly. Thus we ought to poise the Sufferings of others, that we may feel the weight of them on our own Spirits ; and from what they suffer to be often considering, how are we fitted or prepared to give the like proof of our Faith and Patience, if called to it.

Could we resolve to forsake our Country and our Friends, our Houses and our Estates, and make a Sacrifice of all we have, if called to offer it up, rather than make *Shipwreck of the Faith and of a good Conscience*.

These Thoughts will give us quick and tender Impressions of the Sufferings of others. This must be the motive that draws Charity from us ; for as the Charity of the Heart, without Bounty and Liberality, according to our Abundance, is but a delusion ; so the largest Bounty, even the *giving all our Goods to the Poor*, if there is not a principle of *Charity* at Heart that draws it out, is nothing in the sight of God. While

While some Churches are thus called to suffer with those Churches that suffer, so other Churches are called to *Rejoyce* with those that are *Honoured by God*, and watched over by many happy Providences. A Church that was Reformed by slow but sure Steps, under the Protection of lawful Authority, in the Constitution in which the first Churches were settled by the Apostles: A Church that has been blest with many Faithful Pastors, and great Lights, who have both defended and explained the Truth of Religion, beyond any thing that the World has known since the Age of Miracles: A Church that has had such a long continuance, of so great a measure of Knowledge, of such an undisturbed and happy Tranquillity, even in the midst of devouring Warrs, that have made such Havock in so many Parts of the World: A Church blest with so copious a Plenty, that she has enough and to spare to her Sister Churches that Suffer: In a Word, A Church happy in the Royal Protection, in such an Example on the Throne, where they see a Pattern of Charity and of good Works, and that stirs up Her Subjects to them, and a Church happy in good Laws, a Just Administration, and in all other Temporal Blessings; such a Church as this, is specially *Honoured by God*, and is now

the Wonder and Joy of the better part of Mankind, as well as the Envy and Hatred of the Worst. The other Churches do rejoyce in her; all have been often refreshed by the Riches of her Liberality, as well as Defended and Protected under her shadow. God has indeed loaded us with his Blessings; and distinguished us from all the Churches now under Heaven, by many happy Privileges and special Characters of his Favour. These things ought not to swell us up to a Conceit of our selves and Contempt of others. We must not be *high minded, but fear*. We see how the Judgments of God have been walking round all the Churches; many of them being brought under great Shakings and Convulsions; and some under a total Dispersion; while we have escap'd, being only affrighted; and perhaps, the less sensible of our Danger, as well as of our Deliverance, because we were only affrighted, but felt nothing of that which has fallen so heavily on many other Churches. Some seem now to be so easy, that they can hardly bear the being call'd on to think they are in any Danger! and seem really to hate our Deliverance as much as they disparage the Memory of our Deliverer: But let Unthinking or Ill-designing Men say or intend what they please, we must from time to time
found.

found an Allarm to make People consider a little more than they seem to do, what we ought to look for, and to fear, if ever we fall into the Hands of those our Cruel Enemies, who are careful from time to time to let us see, what Spirit they are of, and how true they are to the Cruel and Extirpating Principles decreed in their Councils ; and to that unheard of course of Persecution, that they have set on and have continued in from the first dawning of the Reformation, that was on those Mountains that lie so near this Church, that is the late Victim of their Fury. The Courts set up for this end, wherever the Influence of that Church could so far prevail. The Courts, I say, of *Inquisition* have invented Methods of Procedure, that both for Injustice and Cruelty exceeded all the Contrivances even of the worst of former Ages. And when they bring Princes entirely into their management, tho' their own Inclinations may be both Just and Merciful, yet by their intoxicating Witchcraft, they make them come up even in Barbarity to all that Inquisitors have been able to contrive. About 40 Years ago the World had felt the Happiness of a short suspension of Severity on the account of Religion so sensibly, that it was hoped that Management was to be chang'd

into more Political as well as milder methods of Conversion. But a Persecuting Church is Restless and Violent, even when no shadow of a Provocation is offer'd. A Prince, who in his Minority was saved only by the Fidelity of his Subjects of the True Religion, was made to reflect on that, not with the impressions of Gratitude that might have been expected from a just and good Mind, but quite the contrary. He was made to observe, that as such a Body of Men sav'd him, so if they had taken the other side, he was certainly undone. And upon this, it was set up for a Maxim, That this Body was to be depress'd by all manner of ill Usage, and was at last to be destroy'd, tho' they had irrevocable Edicts, confirm'd by Oaths, and many repeated Promises and Declarations, assuring them, that they should be maintain'd inviolably, even when they were broken in the most crying Instances. After a Course of many Years unjust and shameful Oppressions, at last the fatal Hour came, in which the Faith so often given, and the Edicts so oft confirm'd, were all to be broke thro' at once. An Army was let loose upon poor *Innocents* to live at Discretion, to waste and destroy all their Substance, to ruin their Houses and Estates, and to treat their Persons with
all

all imaginable Indignities and Violence. Unheard of Cruelties were every where committed ; no Complaints were so much as receiv'd or examin'd into ; and no Redress was to be expected, till they conform'd themselves to the King's pleasure, and reconcil'd themselves to their Church.

I my self was a Witness to this : I went up and down those Parts during that Fury : And a Fury it was beyond expression. Men otherwise calm and reasonable, seem'd transported with Rage. This was inflamed by the Clergy, especially the Regulars, without the least regard to the decencies of their Character. Repeated Orders were every Day brought from the Court, pressing a speedy dispatch of those Conversions. Some of the Military Men, who were condemn'd to be the Executioners of those Persecuted Members of Christ, did often relent ; they seem'd weary of that merciless Campaign ; but they were push'd on by their Clergy to signalize their Zeal for their Idoliz'd King and their Church. What I then saw and heard in every place where I was, as it was the Melancholiest part of my whole Life, so I hope it was not the least Edifying ; when I reflect, which I often do, on what I saw both in the Persecutors, and in the
poor

poor and harmless Persecuted Flock. Blasphemies, Curses, a Contempt of the pretences to Conscience and Religion, an Impious extolling their King, as if his Pleasure and Orders were to be obeyed blindfold, was the Language of one side, to which one was then so accustomed, that it was not easy to restrain the Indignation which this kindled. On the other hand there was nothing but bitter Mournings, among those who were sensible what they had lost when it was past Recovery: who were then bewailing their Sins, and had the shame of their forced Apostacy so imprinted on their Minds, that it appeared visibly in their very Looks as they walked the Streets. They resolved to abandon all that those Persecuting Robbers had left them: and tho' their flight was in Winter, and they knew how carefully the Ways were watched, how many were taken, and how cruelly they were used upon it, yet they continued so fixed in it, that tho' many were caught in the Nets that were every where laid for them, for they had *Perils in the Way*, *Perils from their Country-men*, and *Perils from some False Brethren*, yet great numbers escaped happily, and seemed ravished with Joy, that after they had suffered the spoiling of their Goods, they had at last got their

their *Souls for a prey*. It was the chief Entertainment during that dismal Time, to hear the Relations of the Adventures of those Exiles. All this was the more dreadful to those of this Church and Nation, because it lets us see what was very near us, and what in all probability would have been our Lot, long before this time, if it had not been that we were rescued as a Brand pluck'd out of the Fire, by our late Glorious Deliverer, The Prince of the Church and Country now wait-ed and dispersed.

It was a small tho' an Ancient and entire Sovereignty. Its Dignity was much raised by that Succession of Hero's that has indeed rendred this Principality more Famous than it had been in Former Ages. It was not considerable for its Extent: and tho' it was once well Fortified, yet it lay so exposed that it was much at the Mercy of those, who as they hated the True Religion professed in it, so they could not bear the Pattern of a just and mild Government, when there was nothing of that sort round about it. All the Principality was as a Garden, well stocked, and much improved: where every Man was secure in his Property, and all Industry was much encouraged. Their last Great Prince,
stood.

stood so firm to the Interests of Religion and of his Country, even when in a lower Orb, that he could neither be Bribed nor Frighted out of them: So his Firmness and Fidelity was to be revenged, on his poor Subjects in this Principality. Upon the first Fury of the Dragoons Nineteen Years ago, many fled from their own homes to *Orange* for shelter: they were received and entertained with the Tenderness and Charity, that Brethren owe one another, in such Extremities. This lasted not long. A threatening Message was sent to them to dismiss all those who had taken Refuge among them. With this, they who had no strength to defend themselves, were forced to comply. But that did not serve turn.

A Body of Dragoons came and treated them with the same outrageous Fury that had been let loose on the Subjects of *Etance*. Their Ministers were called for, they had hid themselves; but in order to the drawing them out of their lurking places, it was said, that no hurt was designed them; but that if they did not appear, their Churches must be shut up and demolished. They trusting to this, did put themselves into their Enemies Hands. They were in no sort either Criminals or Prisoners of War: neither of these was so much as pretended. Yet
out

out of a Spite to their Native Prince they were shut up in very uncomfortable Prisons, where they were kept, until the Peace of *Ryswick* procur'd them their Liberty. Till that time the Principality was as Cruelly used, as it had been unjustly Seized.

I hapned to be in the Neighbourhood of that City when the Dragoons brake in upon them: but their being there made it not advisable to go and see that Scene of Violence and Cruelty. I saw it not my self; but heard enough of it from those who both saw it and felt it. This was one of many of those injust Invasions on the Rights of Mankind, as well as on God's Prerogative, which is Conscience. For tho' that Principality was so unhappily situated, that no Assistance could be convey'd to it; yet it was an entire and independent Sovereignty, that owed no Homage, much less Obedience in any sort, to the Crown of *France*. After a continuance for Thirteen Years of this Violent Invasion, in conclusion things were restor'd by the Treaty of *Ryswick* to their former State. They return'd to their old Allegiance; and the Liberty of Religion, together with the Mildness of their former Government, was again happily settled. They knew too well how little they could depend on

the Faith of Treaties, or the most Sacred Promises; yet such Charms has one's Native Country, such are the Attractives of ancient Habitudes and Friendships, that many ventured back again; they reckon'd that they should be safe, at least as long as their Prince liv'd, or as long as *France* either consider'd or fear'd him. They had a short Interval, like a Dream that past soon away, and is now gone.

When it pleas'd God to put an end to the Life of their last Prince, and our late King, then, tho' it was our great Happiness to be blest by Her Majesty's peaceable Accession to the Crown, so that we felt no Interruption in our Quiet, but enjoy still a happy Tranquillity with a most flourishing Prosperity, yet their Loss was irrecoverable. They had no Protection in view, and no Strength in hand: So they fell as a Victim into the power of their Enemies. Some shew of Justice and Favour they met with, a little more indeed than the Court of *France* shewed to their own People: Whether they were apprehensive of the Despair to which extream Proceedings had driven those, whom an unrelenting Oppression has forced to stand to their own Defence, and on that account they were willing rather to deliver themselves from those Confessors upon whom

whom they saw they could not prevail, or no I shall not determine ; for they seem to be too far past feeling, to think that this appearance of Mercy rise from a better Principle. They were charged, tho' without a shadow of proof, with assisting those who were in Arms in their Neighbourhood. These Reports were spread on purpose to cast an Imputation on them, and to give the rise to further Severities: so they were all required either to Abjure, or to leave the Country in three Months. It was then given out, that they had leave to sell their Goods and Estates, and the term of three Months was assign'd them for doing it. But this was made ineffectual by secret Intimations, that those who should buy of them, would be looked on as Friends and Favourers of Heresy : And it was infus'd into the People by the inrag'd Clergy, That it would be a Mortal Sin to furnish them with any Encouragement to go where they would live and dye in Heresy. These Suggestions prevail'd so much, that tho' they offer'd to set all to Sale at very low Rates ; yet they could find none that would or durst deal with them. Some few *Jews* in the Neighbourhood were more merciful than those Idolatrous and Cruel Christians ; some small help they got from what was sold to them. It was

D 2

hoped

hoped by their Enemies, that in a course of some Months, the Discouragements they were to be put under, and the Practices upon them, might abate the Joy and Fervour of Mind, with which they receiv'd the News of their Banishment : So that their Ministers might not support them under such Trials, they were immediately sent away. Here were some Thousands of both Sexes resolv'd on the Journey, poor and miserable as they were. It was during the violent Heats in Summer, so to make a Journey of 48 Leagues, which is about 140 of our Miles more intollerable and chargeable; the Men among them were requir'd to make a great compass thro' the Duke of *Savoy's* Dominions of 160 Leagues, about 450 of our Miles : And the Women were order'd to be drawn up by Water to *Lions*, in so slow a passage, and so scorched with Heat, that this, with all the Indignities they met with in their Way, in which they advanc'd not above a League a Day, and all the Extortion and Plundering thro' which they went, without either Redress or Compassion, all this I say, made that Journey to be a considerable degree of Martyrdom.

It had been impossible for them to have wrestled thro' such Difficulties, if God had not both animated them with an invincible Constancy,

stancy, and had pour'd out a measure of that Spirit of Charity, which was one of the first Glories of Christianity, upon the richer among them, they making distribution of all they had for the supplying the Necessities of their Brethren. Here were eminent Instances both of the Faith, the Patience and the Charity of the first Christians. By these means, and by the Charities with which some furnish'd them secretly on the way, for even among Papists, all are not equally Barbarous, and many in those Parts have still in them the root of an Affection to the Truth, tho' the love of this World has made them forsake and deny it; they were enabled to accomplish their long and uncomfortable Journey. At last it was so strangely order'd, that on the same Day, in which the Men after their long and tedious March, under which several of them sunk and dy'd by the Way, came to *Geneva*, the Women arriv'd there likewise. We understand from those that were then there, with what inexpressible Joy they welcom'd one another, and how they rejoyc'd that now they met again, tho' poor and almost naked, and in appearance in a strange Country. They quickly found, indeed, that it was no strange Country. They were every where receiv'd, entertain'd and us'd as Brethren, and honour'd as *Confessors*. Thus a Journey of six Weeks continuance, was at last happily ended. The

The charitable Relief they met with in that Zealous City amounted to 4000 l. of our Money. The Noble and Laudable *Cantons*, who have given in our time so many Instances of a Charity even beyond their strength, but that *Charity endureth all things*, knew that the Republick of *Geneva*, how affectionate soever, could not bear this Burden long, so they sent for them, and made such a Repartition of them in their several Cities and Districts, that they undertook to take care of them during the approaching Winter, till the next Spring which is now coming on: And by this time they expect such a concurrence of the Charity of other Reformed Churches, as may put these Pious Exiles into a Method of Subsistence. Her Majesty has receive'd their Addresses with the Piety and Compassion that are so natural to Her; and does now recommend them to the Charity of the Nation.

After all this Deduction of their Sufferings, it does not seem necessary to say much to provoke you to a large Effusion of Charity on so signal an Occasion: What can move us more powerfully, than when we see such a Course of Inhumane and Barbarous Fury on the one hand, and of such Firmness, Constancy, and Patience on the other hand. We are provok'd
to

to a Jealousy by the Liberalities of others, that are in no sort able to afford it so plentifully, as by the Blessing of God we are. Here is a whole Church, or rather a little Nation that comes in a Body to throw themselves upon Providence, and on the Bowels of their Brethren. Can we hear of such things, and not be moved, and melted by them. One Circumstance in this matter, will, I hope, have some effect. This is the last Stroke, that the Malice of their Enemies as well as ours, could level at the Memory of our late Great King, for whose sake they felt they were all along the worse used; and it seems to be the last Tribute we can pay the Memory of our late Deliverer, to be more than ordinary bountiful to these his Faithful, and now Miserable Subjects.

A Charity suitable to the Occasion may be a means to secure to us those Blessings we do now so richly enjoy. We do not know how long: Things are brought to a great, and as far as we can judge to the last Crisis. The long Opposition in which the two Crowns of *France* and *Spain* have been engaged, was one of the most apparent methods of Providence, in preserving the Reformation, whilst each side as it needed strength, against the prevailing Force of the other, made use of such assistance as the Reformed could give them, and so both Courts could not concur in the same Design of extirpating

tirpating Hereticks, as they call us all, at which
 the Court of Rome has been always driving. Now
 both are united, and if that cannot be broken,
 there is no visible Strength left in the Reformati-
 on to resist that Force, that will be in time all
 turn'd against them for their Destruction. In which
 no part of it ought to expect a severer share, than
 we of this Church must look for. And the Stop
 that cross Winds have put to Her Majesties Glori-
 ous Undertaking this way, as it may make us
 justly fear, that our Sins are the chief Obstructi-
 ons; To a turning from these, and crying mighti-
 ly to God, and the abounding in such Acts of Cha-
 rity as this now before us, are the most effectual
 means we can use to bring down Blessings on Her
 Majesty's Person, whom God long preserve, and
 on all Her Great and Good Designs, and on the
 Publick Counfells of the Kingdom. This may even
 turn the Course of the Winds and Seas, may pro-
 cure us happy Seasons and prosperous Campaines,
 which may end in a just Peace and a Security at
 home and abroad: above all, this may secure to us
 and to our Posterity the unvaluable Blessing of the
 Gospel, and make us walk worthy of it:

*Which God of his Infinite Mercy grant, through Jesus
 Christ our Lord, to whom with the Father and the Holy
 Ghost, be all Honour, Glory, both now and evermore.
 Amen.*

F I N I S.